BY WILLIAM GOODELL.

DEAR BRETTHEN — In appealing to you to Christians, in behalf of our endsands of the control of t

### WHAT IS IT TO BE A CHRISTIAN ?

Besides, in becoming christians, men ship herome what all men, as men, are tound to be; what God intended men to be, and what man was, before his agostacy from God. To restore men to their original character and condition, in other words, to their manhood, is all that the Christian religious proposes to do for them. In doing this, it restores them to the moral image of their Creator. It regenerates or creates them answ. It makes them to the moral time of the condition of the co

You see your high calling therefore, brethere, as men—as regenerated men—created anew in Christ Jesus, unto good works: just such good works as Christ himself exemplified while on earth; such good works as were embraced in his high commission as the Messish—aneinted to preach the google to the poor, to heal the broken hearted, to proclaim deliverance to the captives, and recovering of sight to the boll, and to set at liberty them that we bruised.

Christians are the disciples of Christ His work is their work. And unless

# WHAT IT IS TO BE A SLAVE.

Come then, and consider the condition of a class of your fellow men—immertal souls for whom Christ died—who may justly be considered the poorest of the 'poor;' the most disconsolate and hopeless of the 'broken hearted,' the most grously confined and heavy tasked of the 'captives,' the most erraphed of the 'bruis-ed,' and most benighted of the 'blind, who are not even permitted to learn the letters that compose the name of the Savior.

There are in the United States more than two and a half millions of slaves.— And what is it to be a slave? Let the

laws of the Slave States answer.

"A Slave is one who is in the power of a master, to whom he belongs. The master master, to whom he belongs. The master may sell time—dispose of his person, his industry, and his labor. He can do nothing, nor acquire anything has what must belong to his master. The master. The master is the strength of the state of the state of the master. The master is the strength of the state of the

Slaves can make no contract.' At slave cannot even contract matrimony; the association which takes place among slaves, and is called matriace, being properly designated by the word contaberation, a relation which has no saucity, and to which no civil rights are attached.'—Ih. p. 61. 'A slave has never maintained an action against the violator of his bed. A slave is not admonished for incontinence, or punished for fornication or adultery; never prosecuted for bigany, or petty treason for killing a husband being a slave, any more than admitted to an appeal for matcher.' Opinion of Daniel Dulancy Eaglatong General of Maryland, I Maryland Reports, 501,563. An funderstant denote the superior of the matriage and the slave to a free negro, was held to the finding and the slave to a free negro, was held to the disconting a slave to a free negro, was held to the disconting a slave to a free negro, was held to the disconting a slave to a free negro, was held to the disconting a slave to a free negro, was held to the disconting a slave to a free negro, was held to the disconting a slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was held to the disconting the slave to a free negro, was the slave to a free negro.

As for example. An Act of Maryland in 1798.—Chapter Cl. ch. 12, No. 12—has the following —in case the personal property of a wear shall consist of specific articles, such as slares exclusive bases, animals of any kind, stock, furniure, plate, books, and so forth, the Court, it is the chapter of the property of the court, it is shall doem it advantageous for the ward, may, a shall doem it advantageous for the ward, may,

# LIBERTY STANDARD.

roclaim Liberty throughout all the land, unto all the inhabitants thereof." --- Leviticus, 25: 10.

HALLOWELL, MAINE, THURSDAY, NOVEMBER 23, 1843

vas incompanine with the condition of the clave. (Baptist Associations in the slave States have decided that a female slave, a comber of a church, and having lived with a lave as her husband, when sold and removed to another plantation, might colub-

The master may determine the kind, and degree, and time of labor to which the Slave shall be subjected. The same power he holds over the food and clothing of the slave. Stroud, p. 25. The master may at his discretion, inflict any punishment of the slave, and the strong of the slave.

ment apoli the person of the sare—in. The slave, being a chartel' personal, is at all times liable to be rold absolutely, or mortgaged, or leased, at the will of the master. He may also be sold by processor flaw for the satisfaction of the debts gfa living, or the debts and hequests of a deceased master, at the sait of creditors or legates. A slave cannot be a party hefore a jadicial tribunal in any species of action against his master, no matter bow acrocious may have been the liquiry received from him. Slaves cannot redeen themselves, nor obtain a change of masters, though cruel treatment may have rendered such change necessary for their personal safety. Slavery is hereditary and perpetual. Ib.

whether bond or free, cannot be received against a warrs person. I bp. 27. O course the laws ostensibly designed for the protection of the slaves are a deal letter. The marder of slaves, if we may credit the public journals of the South, is no un common occurrence; but no case is person of the public journals of the South, is no un common occurrence; but no case is person of the States a pecuniary fine is all the penalty the law inflicts. A law o North Carolina, after providing for the capital punishment of the person-who shall kill a slave, concludes with this remarkable provise: 'except in case of in surrection of said slave, and unless such insurant should happen by accident, in giving somenarie connections!' In the sams State 'a proclamation of outlawry agains a slave is authorized, whenever he ran away from his master, conceals hisself it some obscure retreat, kills a hog, or som animal of the cattle kind.—Ih. p. 33. Set Hayward's Manual 521.—Act of 1741, et 24, 455. The outlawry of manual conceals hisself it some obscure retreat, kills a hog, or som animal of the cattle kind.—Ih. p. 38. Set Hayward's Manual 521.—Act of 1741, et 24, 455. The outlawry of manual conceals hisself it some obscure retreat, kills a hog, or som animal of the cattle kind.—Ih. p. 38. Set Hayward's Manual 521.—Act of 1741, et 24, 455. The outlawry of manual conceals hisself it is some obscure retreat, kills a hog, or som animal of the cattle kind.—Ih. p. 38. Set Hayward's Manual 521.—Act of 1741, et 24, 455. The outlawry of manual conceals hisself it on university of manual conceals hisself it on the save, may be inferred from grave prohibitions like the following, in an et of South Carolina of 1740: 11 case any per on shall wilfully cut out the tongue, put the eye, castrate, or renelly seddburn or deprive any slave of any limb on ment, or next man by whipping of beating with a horse whip, cow skin, switch os small sick, or hy putting from fine to manual conceaning the provision of the legislature to the prevalence of the particular

Submission is required of the slaves, not to the will of his moster only, but to the will of his moster only, but to the will of all other white persons. Stroud p. 97. Thus, in Georgia, 'If any slave shall presume to strike any white person,' &c. &c., the penalty is 'for the second of fence death.' In Maryland the penalty is cropping, and in that State and Kensucky, the free colored people are included—See Stroud, p. 97-8. Alm of Louisanna says 'Free people of color ought accept on insult or strike any white people, but on the contrary, yield to them on every occasion, &c. &c.—Stroud, p. 99-1 Martin's Digest, 604-42. In S. Carolina it is enacted that if any different contraction of any white people, the examination of any white person to pursue, apprehend, and moderately correct each slave; and if such slave shall as saulf and strike such white person, set saulf and strike such white person, set shall as saulf and strike such white person, set of the person to the strike such white person, set of the person to the strike such white person, set of the person to the strike such white person, set of the person to the strike such white person to you are such as the such white person, set of the person to you are such as the such white person, set of the person to you are such as the person to you are such as the such white person, set of the person to you are such as the person to you are such as

slave may be lawfully killed! Stroud, p. 99. 2 Brevard's Digest, 231.

The benefits of education are withheld from the slave. —Stroud, p. 83. It is plain that the edu-adion and the religious privileges of slaves cannot exceed the good pleasure of the master, whatever his character may be, and that the slave has no redress. But this is not all. The laws that gund the slave system, taking for granted that education and religious liberty cannot consist with slavery, carefully forbid the education, and the free religious worship, of slaves. South Carolina, as early as 1740, forbade the teaching of slaves to write. Virginia, in her revised code of IS19, reiterates a similar emactment, declaring 'any schools for teaching them reading or writing, either in the day or night, under whatsoever pretextain malayful assembly,' and providing for the 'corporal punishment' of the offenders by whipping! S. Carolina, in 1500, prohibited 'assembles of slaves, free negroes.

for purposes of mental instruction.' &c.-Strond, p. 89.

The city authorities of Savannah, in ISIS 'quased an ordinance by which any person that teaches any person of color, slave or free, to read or write, or causes such persons to be so taught, is subjected to a fine of thirty dollars for each of tence; and every person of color who shall keep a school to teach reading or writing, is subject to a fine of thirty dollars, or to be imprisoned ten days and whipped thirty-nine lashes, "Stroud, p. 90. Savannah Port Folio for Avoit 1818.

'The means for moral and religious instruction are not granted to the slave; on the contrary, the efforts of the humane and charitable to supply these wants are discountenanced by law. Stroud p. 90. the reading of the mute is of course prohibited by the enactments already cited.— The Savannah law of IsIS was occasioned by an effort to establish Sunday schools for colored people. 'In Louislann, the penalty for instructing a free black is, for the first offence, 500 dollars, for the seeond offence, death.' Judge Jay's Inquiry, p. 24. The Symod of South Carolina and Georgia declare that the negroes are destitute of the privileges of the gospel, and cere will be under the present condition of things'—and may justy be considered the heathen of this christian country, and will bear comparison with heathen in any

grous shall, under pretance of Divine worship, assemble themselves countrry to the act regulating patrols."—Laws of Georgia 1792. Prince's Digeat, 342. Strood, p. 92. A similar law extending to all meet ings of slaves, &c. &c., for the purpose of mental instruction or religious worship either before the rising of the Sun, or after the going down of the Sune, 'was enacted in South Carolina in 1890. After wards this was so modified that such meet ings might not be broken up, and the celored worshippers whipped, provided a majority of white persons also could the colmost proposed to the collection of the proposed of the collection of the collection of white persons that would be in attendance? In Virginia 'all meetings, &c. of slaves, free negroes, and mulattoes, mixsing, &c., with such slaves, at any meetin house, &c., or any other place, &c., it the night, under any pretext whatever, ardeclared to be unlawful assemblies, and the civil power may disperse the same, an inflict corporacial purishment on the office

Mississippi has adopted the law of Virginin, with a promise that the master or overseer may, in writing, grant his permission to attend a pince of public worship, at which the minister may be white, and regularly ordained and licensed, or at lenst two discreet, reputable white persons, appointed by some regular church. or religious society shall attend.—Mississippi Rev. Code. 200. Strond. p. 94.

Laws against teaching the slaves to read are found in all the slave States except Maryland and Kentucky, where it is alleged, as a reason of the omission, that public sentiment commonly forbids teaching them as effectually as any law.

# DOMESTIC SLAVÉ TRADE

Some idea of the domestic traffic it shaves, from one State to another, may be formed by the fact that from the single State of Virginia alone, in the one year IS36, the exports to the other State amounting to twenty four millions of dol lars. And during eighteen months, including IS36, and six months of IS37; the mports of slaves into Mississippi amounted by estimation, to 90 millions of dollars—The principal business of the planters in Maryland, Virginia, and portions of Ken tucky, is to traise slaves for the Southern market. Of this traffic, in its connection with the other enormities of the slave system, and as practiced even by professor of religion, the Presbyterian Synod o Kentucky thus speak:—

Rentucky thus speak:—

Brutal stripes and all the various kinds of personal indignities, are not the only species of creuty which slavery licenses. The law does not recognize the family relations of slaves, and extends to him to protection in the enjoyment of domestic endearments. The members of a slave family many the content of the

This is that domestic slave trade,

James G. Birney, a Presbyterian, and one
Kentuckian slaveholder, makes this emendation
the Synod's Report.

which the District of Cofumbia, under exclusive jurisdiction of Congress, has become the chief mart and centre, in consequence of special federal legislation for its encouragement and protection. The public juils the politic at the action of the purpose of confining always brought into the District, or sale. A Grand Jury of the District, many years ago, presented this influous truffic as a nuisance. Judge Crasch, of Washington city, with 1000 citizens at the District, in a petition to Congress, against the traffic, in 1823, declared it to be in every respect as cruel, and in many respects once demonstrating that that foreign slave.

racy.

And this domestic slave trade, including
the separation of families, is inseparable
from the practice of slaveholding. So
Henry Clay argued in the U. S. Senate,
when speaking of the petitions to abolish
the inter State slave trade. That which
the laws make property, and the, is propecry, and must be subject to the incleant
of property.

The slave is a series of the control of the contrace of the control of the control of the control
and a chattel, and
a chattel is, of course, that which may be
boundt and soll.

of this system. If the reader should suppose this picture too dark a one, let him consult Weld's 'American slavery as it is — by the testimony of a thousand wituses. By the third was a supposed to the system, in testian practice, for exceed any thing that would be inferred from our brief extracts from the slave laws. 'No people,' says Priestly, have ever been found to he better than their laws, though the properties of the system of the system of the slave was 'No people,' says Priestly, have ever been found to he better than their laws, though many have been known to be worse.' Individual exceptions do not invalidate this general statement. And no Christian who understands human character, in the light of plain scripture declarations, and by his knowledge of his own heart (unrestrained and unrenewed by divine grace) can ever the general kind treatment of the carrier of the system of the control of the system of the system of the system of the carrier of the system of

"The whole commerce between the master and the slave is a perpetual exercise of the most boisterous passions on the one hand, and degrading submission on the other." The parent storms—the child looks on, catches the lineaments of wrath, puts on the same air in the circle of smaller slaves, gives loose to his worst passion, and thus unrestd, educated and daily exercised in tyrany, can not but be stamped by it with

# BUT WHAT HAVE WE TO DO WITH IT

There is no occasion, then, to mistake either the character of American slaver or the condition of the American slaver. What conceivable system of oppression administrative or exceeds 1 What burner being, on earth, can be imagined to be in a more werethed and degraded conditions.

than its victim?

And is it possible that any Christian, that any man, having the spirit of Christ, or even the heart of a hunnan being within him, can coldly demand, "what have I to do with this system? What have I to the thin intrinse?"

Turn to the 25th chapter of Matthew, towards the close, and read the Savior's account of the process by which he will test all human characters, at the last day. Notice how the sheep on his right hand and the goats on his left are referred for the reasons of the judgment against them to their treatment of the "least," (the most abject,) of the human family, the "herthern" of their common Redeemer, whose necessities most needed their synuthy and affection—the hungry, the hirrsty, the stranger, the naked, the sick the imprisoned ? Hear bim declare that these shall be his representatives at the final judgment. Listen while he pronounces sentence—"Inasmuch as ye did it of did it not) unto one of the least of

it (or did it not) unto one of the least of these, ye did it (or did it not) unto me."

Consider how earthy this sentence accords with that supreme Law by which, as we know, the final adjudication will be governed: "Thou shall love the least of the sentence of the least of the

Ponder this matter, in the fear of God and say what hope can you have of meeting your Savior in peace, if you turn t deaf ear to the wants and the woes of the most necessitous and bruised of your spe

- common Lord ?

Who may be described as poor—who as 
"hongry and athirst," if not those who 
are not permitted to own a crust of brad, 
or to call a cup of cold water their own? 
But a construction of the cold water their own? 
But a more of the cold water their own? 
But a cold water their own? 
But a cold water their own? 
When a construction of the cold water their own? 
When a construction of the cold water 
water the cold water their own? 
When a cold water 
water

over!

'The rightenus considereth the cause of the poor, but the wicked regardeth not to know it." Prov. xxix. 7. "Whosn toppeth his ears at the cry of the poor, he lso shall cry himself, but shall not be

heard." Prov. xxi. 13.
To ask, as many have done, what Christians and Christian ministers and Christian between the control of the control of

# SLAVERY VS. CHRISTIANITY.

r And this system of slavery that has been defined by its own hloody code—has Christianity nothing to say or do respecting it? What is it? Has it no moral character? I sit neither good nor evil? Gather up, in a few particulars, its ingredients. Analyze the 'peculiar institustion' and bring it to the touchstone of truth—to the Scriptures.

1. It reduces the image of God to the level of \$\frac{4}{\text{red}}\$ test image at the level of \$\frac{4}{\text{red}}\$ test immortal sonl, a commodity—the purchase of a Savior's blood, merchandize—the temple of the Holy Ghost, a chattel personal, to all intents, constructions and purposes whatsoever! When God says—vall souls are nine! "Thou shad: have no other Gods before an e-entirely subject to the will of the masters to whom they belong!. They shall have no other gods besides these earthly master to whom they belong!

In every case of petended sinocean slaveholding this is the fact. For, on no other tenure than that of absolute chattelship can a slave, in this country be held, at all. If the unster relinquishes his absolute authority (that authority that denies the paramount authority of God.) that set

2. Slavery uses a neighbor's services without wages; giving him nothing for his work. This, in Bible phraseology is rohbery and theft "-and the holding of a man in chattelship is 'man-stealing.'—'He that stealeth a man and selleth, him, if he be found in his hands, he shall surely be put to denth, 'Excelus xxi 16—'Stealers of men, 'said the General Assembly of the Presbyterian Church, in 1794 'are all those who bring off slaves or freemen, 'or keep, sell or buy them.' And to the same point they quote Grotins, who declares it, the highest kind of theft.'

establishes compulsory and promiscuous concubinage in its stead.

4. It forbids education, withholds the

5. It withdraws the protection of law from the slave and removes the restraints

THE QUESTIONS AT ISSUE.

This is slavery. Is it a Bible institution? Did Jesus Christ sanction it? Did his apostles connive at it? All this has been maintained by learned teachers of religion, even in the free States! Are they right? Or are they wrong? Is clausely like in the property of the property of the pro-

Admitting that slaveholding is sinful, how ought it to he abolished? And what measures should be taken to procure its abolitine?

Sin should be reproved—repented of forsaken. When? 'Now is the accepted time—now is the day of salvation.'

Will you admit a gradual, a fature ao"Witness the reports of discussions in Southern
Agricultural Societies, in which it has been coldly
debated wether it be more profitable to work and
feed slaves in such a manner as to "use up" a
gang in seven years and buy afresh, or to make
them last double the time—the common sentiment

† In a note to the Eighth Commandment, and in connection with a quotation of Exodus xxi. 16, as

olition? What! A gradual repentence A future abandonment of sin? Is this thenching of the Bible? Is this your re-

Or will you plead for a compensation to the master, before he lets go his grasp. A compensation to the sinner, to hire him to leave off sinning? In what part of the Bible do you find such a doctrine—sucl

will do no good, but only exaperate him, and make matters werse? If you think so then leave off calling other sinners to repeatance, as well as the alweinder—? The same plea has always been made, and with equal reason, in the case, of all sinners. Infidels and sent-infidels always affer that if does no good to grove sinhers for their if does no good to your own!— Will you practically adjury our faith in the power of the Holy Spirit and in the Divine promises and predictions of the world's manacipation from

Do 'other great interests' detain you from this enterprise ! What interests are there more important, in your view, than the interests of immortal wouls—of slave—holders and of slave—the former living in sin, the latter held in heathenism!—the interests of a politude cluurch, a disgraced Christianity!—a guilty people, a sinking nation!—the interests of a liter sets of the Redeemer,

Take care, brother! Take care!—I you cherish 'other great interests' ir preference to these, your flight from you present position should be less tardy and hesitant than that of Lot's wife from Sod

### THE MEASURES.

But 'the measures! the measures!'—
What measures shall we adopt?
Bible measures, to be sure, and none

else.
1. Sympathy with the slave. 'Remember

1. Sympathy with the slave. 'Remember them that are in bonds, ns bound with them.' Heb. xiii. 3. Make their case your own, and you will have very little difficults about the measures.'

 Pray for the stare. Pray always for all men, and especially for the crushedthe broken-hearted. Ask for yoursel wisdom from above to guide you in you 'measures,' and to deliver you from the wisdom of this world,'which is 'foolishnes with God.'

3. Plead for the oppressed. 'Open the mouth for the dumb, in the cause of a such as are appointed to destruction.' 'Open thy month—judge righteously and plead the cause of the poor and needy Programs 8-9

4. Reprove the oppressors. 'Cry aloud -spare not. Lift up thy voice like a trumpet. Show the people their transgression, and the house of Jacob their sir! Isaiah Iviii. 1. 'They that forsake the law prasite twicked [frame applogies for them and tell how pious they are] but such as keep the law canted with them.' Prov. xxviii, 4. Imitate the Savior, who said— We cunt you Scrites and Pharises, hypocrites, for ye decour widow's hourse, and for a pretence make long prayers, therefore shall ye receive the greater dramation.' Matt. xxiii. 14.

5. Agitate the community. This was one of Nehmilb's measures, and a sne-cessful one, when princes and priesthood had conspired for the oppression of the poor. [See Nehminh, chap. v.] 'I re-backed the nobles and the rulers, and said unto them.—You exact usury, every one of his brother. And I set a great assembly '[i. e. of the common people,] ragainst them.' Vere 6. That brought them to their bearings—priesthood and sil, (see verse 12.) and they submitted quietly to

6. 'Hide the autenst'; bewray not him that wundereth. Let mine outcasts dwell with thee. Be thou a covert to him from the face of the spoiler.' 'Make thy shadow as the might in the midst of the noon-day.' Isain's vi. 3-4. 'Thou shult not deliver unto his master the servant that hath escaped from his master unto thee—be shall dyell with thee, even among you in that place which he shall choose, in one of thy gates, where it liketh him continues the shall choose, in one of the gates, where it liketh him that had been the shall choose, in one for the gates, where it liketh him that shall be not shall choose, in one for the gates, where the shall choose, in one for the gates, where the shall choose, in one of the gates, where the shall choose, in one of the gates, where the shall choose in the shall be shall be not shall be not

If any earthly rulers forhid this, remember to ohey God rather than man, as did the apostles—as did Daniel—and as did the three Hebrew children. 'Fear not them that kill the body, and afterwards have no more that they can do.'

"7. Provide for the elevation of the oppressed at home—in their native country
and in yours," 'Let them dwell with thee
—even among you—in that place which
they shall choose '— where it like th then
best.' 'Thou shalt not oppress then' nor
hasphene Christianity by saying' an
never elevate them in this country 'saying'
Isainh lyin', —instead of the country
Isainh lyin', —instead of the country
self from thine own the country
'Take away' the country
'Take away' the proving the country
of them as an inferior caste—pranting
about 'amalgemation,' and dreading to be
of them as a made of the country
'They are 'the propending the country
'They are 'the propending the country
'They are 'the propending'
'They are the prepending'
'They are the prepending of the man as of the man as counts. 'They are the rearment of himself'.

8. Treat them as equals. 'Have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect to persons.' (i. e. undertake not, profess not to hold that faith, while slong with it ye have respect of persons.') Per if there come unto your activity, in goodly appared, (or with a white skin,) and there come in also a poor man with vile raiment, (or with a colored skin) and where come in also a poor man with vile raiment, (or with a colored skin) and where come in also a poor and and ye have no respect to him that wear-ent the gay clothing—or the white skin—and say unto him, Sit then here in a good place; and say to the poor—the despised colored man—Stand thou there, or sit here under my footstool : are ye not then partial in yourself, and are ye on to the partial in yourself, and are ye on to the

of this world. Tab. The control of t

opy her example of idol-

cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing. 'Rulers are not a terror to good works, but to the evil—"for he is the minister of God, a revenger to the execute wrath upon him that doeth exil.' Such are the authorities 'ordained of God.' And 'there is no authority but of God.'—an Divine warranty or sanction for any civil government that is not 'a terror to evil doers'—a protector of human rights. See Romans xii.—Lo. \*Lamploy Charch discipline against oppressors. 'I have written unit you not to keep company, if a man that is called a brother be a fornicator, or coverous, or an idolator, or a ruler, or an extortioner, with such an one, no—not to exil. 'Therefore pat away from among yourselves that worked person.' I Cot. v. i.—13. Is not the slaveholder covetous I is he not an extortioner that the such and repeated the such as the such and the such and

God. We will be the others could get away sense. Took the boat at Sandan. God's time by with a dollar which was given them to pay the passage in part, and soid ollube arough the passage in part, and the passage in part and the passage in part, and the

For the Liberty Standard.

THOUGHTS OCCASIONED BY HEARING

LIBERTY STANDARD.

THE LIBERTY TICKET. NOMINATIONS.

PRESIDENT, A. D. 184 JAMES G. BIRNEY,

FOR VICE PRESIDENT,
THOMAS MORRIS,

# PROPOSALS.

Congress is soon to commence its secon, which will no doubt be long. Man important subjects will come up, especia Important subjects will come to the Great Question of Liberty. The 70,000 or 75,000 liberty votes of this year have given our cause an importance which will be FELT at Washington, and able reporters, nawed by the slave power, are expected to watch the developments there.

The great Presidential election is also

approaching, and every thing in the po-litical department has a direct reference

Every interty man, and mis negators, should become correctly and thoroughly informed on these subjects, and we intend the Liberty Standard shall contain such information. Our state legislature will also hold its ession. We will send the paper to new subscribers, beginning with the session of con-

gress, 15 weeks for 50 cents.

15 weeks for 50 cents.
30 weeks for \$1,00
52 weeks for \$1,60.
Will abolitionists in every town now
take hold and send as 1000 new subscribers on the above terms? Pay always in
advance. No time is to be lost.

# THE SERVILE'S REWARD.

of the Florida Law which we published in the Seventy Six' was read, together with the names of these from this state who voted for them. It y produced a deep sensation, and Mr. Clifford was forthwith visited by averself of his friends to whom he denies the truth of what we have published.

The abstract we published was made from the attatute fixel which we now have in the office, and twhich we published shows he was to the office, and twhich we published entire about one year since. This law has been published all over the country by anti-slavery papers, and thereby the attention of members of congress was called to the subject, who introduced it into congress. Mr. Adams refers to the same law in his Dedham Speech. The Fortland American, a democratic paper, published eye and state and condemned the conduct of those a who voted virtually for the law. Berides, the Journal of the House will tell the same story. Mr. Clifford better attempt to deny his own name. Washall, his co-serville, does not dispute the truth of what we published, but seeks to escape the digraces by ulleging, as we are informed, that the resolution was passed just at the close of the session, when there was no time to examine it.—But it so happens that it was passed on the 3d of January—two months before the close of congress. Palsehood will not help the deed. We sent each of those men copy at the tune of what we published, why not vindicate themselves publicly ?—Verly they bey their reward.

For the Liberty Standard.

THOUGHTS OCCASIONED BY HEARING
A WASHINGTONIAN LECTURE.

The Lecture expatited largely and in a very lagiest anance, on the good effects that had been produced, in times past, by using mild means toward the intemperate when endeavoring to reclaim the runner of the produced of the produced of the control of the produced of

its original significancy. It is again-etween alleged Constituted Authority and nable Rights. The Liberty Farty stand by de of Washington, Adams, Henry, Franklin, and their coadipions; while our opponents placed themselves on the side of the Tories. seepons indeed are different, the Balls sub-ed for the sword, but the real question at a relative time and it is a singline-phits, governmental encrotchment upon them prating and crime. If he has not, slave law Constituted Authority Europe Nat-CONSTITUTED AUTHORITY versus NAT-HTS, is again the question at issue. what say you? Will you stand on the the Patriots, or on that of the tories?—

some the Declaration of Independence from the some throughout the Declaration of Independence from the some throughout the property of the schief of the constitution. This does a made annot craise any human being. I was street to establish justice out figuration. This does at and cannot craise any human being. I was street to establish justice? A principle. If you believe "these truths self-evident, that II berty votes in New York." Says the N. York. If you believe "these truths self-evident, that II berty votes in New York." Says the N. York Tribune, "The debitionists have increased their best to something like 20,000. Last year in was 20.—1 the votes reactive by the last Liberty Fressount to Self. The same towns hat year gave you conceived by the last Liberty Fressount to Self. The same towns hat year gave by commended for Human Freedom.

Hase all men inditicable rights?

There has been a great falling off from the Sept. Self-end in the number of votes east by all parties. If the Third District the whige you capilying several men to traverse the district some two or the self-end of the Sept. Self-end in the number of votes east by all parties. If the Third District the whige are several men to traverse the district some two or the Sept. Self-end in the number of votes east by all parties. If the Third District the whige are several men to traverse the district some two or the self-end of the Sept. Self-end in the number of votes east by all parties. The third District the whige are several men to traverse the district some two or the self-end of the self-end of the self-end of the Sept. Self-end of the Se

er lih, 131, dem. 110, whig 156. Sum-dem. 31, whig 25. Paris, lib. 94, whig

lib. 26, dem. 31, whig 25. Paris, lib. 94, whig dem. 107. Buckfield, lib. 49, whig 44, dem. New Sharon, lib./93, whigs 70, dem. 81.— ar liberty men were too late at the polls. Vi-

1.

27 Hon. Leicester King, of Ohio, who presided at the National Liberty Convention at Buffa
6, in conformity with a resolution passed at that
ofference as the "Corresponding Committee of the Naional Liberty Party."

Alvan Siewart, of New York.

Joshua Leavili, of Massachwetis.

J. P. Lemoyne, of Pennsylvania.

S. P. Chase, of Ohio,

Francia Gillett, of Connocticut,

Titus Hutchism of Vermont.

Daniel Hoit, of New Hampshire.

Samuel Fessenden, of Maine.

Eliezau Demming of Indiana.

S. Hoes, of New Jersey.

MASSACHUSETTS ELECTION

Suffolk.	488	6896	4435
Essex,	1964	6591	5838
Middlesex,	1419	7978	9172
Worcester,	1597 .	9020	7444
Hampshire,	443	3494	1761
Hampden.	303	3009	3547
Franklin,	272	2735	2352
Berkshire, ex. 3 towns.	249	3074	3385
Norfolk,	723	4324	4383
Bristol,	479	3611	4491
Plymouth,	610	3917	3959
Branstable, ex. Chatham, 236		1716	1401
Nantucket.	34	493	260
Dukes,	45	246	262
	8,861	57,061	52,690
In Williamsburg, Springfield,		Berlin,	George

Massachusetts Forever! She

country through our revolution, her part the ond will not be less signal.

There are those in most towns who conform their townsmen on the objects ples of the liberty party, and these lo some a probability of the order to wagament on the dopcets and principles of the liberty party, and these long evenings are the times to do it. There should be at least of the story of the times to do it. There should be at least one such meeting in each town very week. Take some tracts, papers, &c. and secure the name of every vote to the Liberty Roll, which should be kept in each town. Two should go together if convenient. Friends, don't let auother week pass without commencing this work.

Thanks are due several friends for returns of a top. The principle of the principle of

party engine, and no doubt will remain so in hands of either pro-slavery party. The peo must bear the consequences until they set thi

to be base vidently been a co-operation between the co-operation betwee

VOTES FOR SENATORS

Amoa Thomas
C. H. Tumphrey
Enoch Pratt
Eliphalet Packare
Charles Walker
Sargeant Shaw
All others

The plea in Mr. Lovejoy's defence was an able bolition speech of 7 hours, before a very large aboutton speech of 7 hours, before a very lai concourse of people. Much good will result from

Nothing of the kind saids.

The serious hallot for Member of Congress in the 3d district in Vermont, has resulted in the theorem of the Hon. Jacob Collamer (Whig.) by bloot 500 majority

Oxiro. The democratic plurality in Ohio, atter last cleation, by the official count, was 607.

Serious of the Hon disciplination of the congress of the conclusted in this State, a Baic cleation, by the official count, was 607.

700 | Arctas Chapin 893 | Eliphalet Haskell 848 | State | Chapin 895 | Elisha Keyes, 1233 | Christopeer Dyer 1158 | Supply B Morton 1221 | All others

VOTES FOR CLERKS OF THE COURTS.

VOTES FOR COUNTY ATTORNEY

A friend in Oxford Co. writes; The cause diberty here is firmly supported by its friend ho are receiving some new addition of strength

The large religious Convention lately held Connecticut, composed of different denomina-ons, fully sustained the principle asserted by the ational convention at Buffalo, in respect to laws

This and That.—The whigs are loud in their THIS AND THAT.—The wings are not in the professions of abolition, and on election days the friends of liberty are taunted by them and the democrats with carrying "the wool ticket."

our oversight to which he refers. The

In Union, Philena, daughter of Suel Cummings, aged 24. In Canden, Capt. David Lane, aged 42; Lucy, wife of

Smidden, Ciptic. David Learn, Specially of Smight, and Ciptics, 1997.

Graph of Smidh, Smidh, Germiny of Bangor, aged 57. femboscol, Capic David Dunhar, aged 61. feet, Harris, with of Banch Health of Smith, Smidh, Smidh In Linneus, Merinda, wife of Capt. Samuel Woods. In Boston, Elizabeth F. Batchelder, of North Yarmonth

aware Breakwater, Ephraim Rich of Topsham, firs ship James Edward.

# Married.

In Gardiner, James Starrett of Warren, to Mrs. Nancy T Augustus Repaignet to Martha Jane Jordan. James Hasty, Jr., to Frances L. Heald; nacl Winter, Jr. of Pittston, to Hannah H.

Its New Gloucester, Job White to Mrs. Mercy Johnston, In Buxton, James Rounds to Elizabeth Merrill. In Cumberland, Capt. Ephralm Sturdivant to Mary Thax. r Greeley. In Orrington, Capt. Japez H. Snow of Brewer, to Mary A. ingor, John B. Foster to Catharine McGaw; Leonard o Emelino H. Gilman; Abraham S. Mansell to Susan to Emerica H. Gimani, Abraham S. Manisul to Susata S. angor, James Littlefield to Charlotte Augusta Parker, Sast Sangeville, Jonathan C. Daggett to Abigail Marsh, tilo, Theodore Furber to Sarah H. W. Heald, Sastyort, William C. Newcomb to Mary J. Logan, enry, Capt. Wm. Clark of Eastport, to Zuvillah Gould-

g. In Lubec, Issac McCollum of Trescott, to Mrs. Olive Tuc

In Calais, James S. Boice to F. L. Whitman. In Exeter, N. H., William P. Griffin of Alfred, to Suss Emerson.

In New Orleans, Jacob K. Dennett, formerly of Castine, to Elizabeth Jane Titterton.

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AUGUSTA.

2.—The Right sort of Politics, containing

4 pages.
3. The influence of the Slave Power, 4 pa-

No. 3—1 he sinteness of the Sawer overs, par-No. 4—Don't those away your votes, 4 pages, No. 5—John Quiney Adams's Letter, 8 pages, No. 6—The Tyrant Paupers, or where the Mon-yocs, 4 pages. No. 7—Bable Politics, 4 pages, No. 9—The Compact, or What have State Poli-ical do with Slavery, 4 pages, the document of the Sawer of the Also, The Binsar Sox of 3 cents per copy, Nov. 9, 1843.

Mr. S. practices in all the State Courts of Mas achusetts, and in the United States' Circuit an

PROSPECTUS OF

PROSPECTUS OF

THE CHRISTIAN.CUTIZEN.

N THE FIRST OF JANUARY NEXT,
will be published at Worcester, Mass, the
titude of the published of the published of the published
to the full stature of a perfect man, in the discharge of all his Religious, Social and Political
worked points of religious belief, it will next to extract from the apirit of the Gospel, a practical
charatisativy, which shall pervade the herat and inspire all the actions of life. It will be devoted generof Anti-Slavery, Temperance, Pecso, and Self-cducation: each of which will county a special department in severy number.

no longer delay, but use the right medicine and get curred,
I remain, with Reiling or lawing praited by Your Iron.
THOMAS LLOYD.
STATE OF NEW YORK, On this 20th day of City of Brooklyn, as, Nov. 1932, before meaner The Lloyd, and school edged the truth of the foregoing paper, and that he executed the same.

Mayor of the City of Brooklyn.
Sand's Strappill will remove and pernanently curre diseases having their origin in an impare state of the blood and depraved condition of the general

the incover, f. Scald Head, entargumen under any foundation of the following the second form of the following the second form of the following the following

KENNERG, 88—At a Court of Probate holden at Augusta within and for the County of Kennebec, on the 1st Monday of November, A. D. 1843. https://dx.doi.org/10.1843. https://

true copy. Attest: F. Davis, Register. GREAT IMPROVEMENT

BLACKING: BLACKING:

JUST received a large supply of Holden's A lican Liquid Blacking, warranted superi Day & Martin's, and much cheaper, for wholesale and retail, at the manufacturer's pr

as above, at reduce well, Nov. 1, 1843.

AMES G BIRNEY, Attorney and Color at Law, Saganaw City, Michigan.

J. G. B. will also act as Land Agent in Land Districts in the Color of the Color

# THE LIBERTY STANDARD

AUSTIN WILLEY - EDITOR.

AUTUMN,
BY MER. L. H. SIGOURNEY.
so it come, the time to fide?
nd with a mornning sigh
Maple in its motley role,
so the first washer early
pon their thrones of state;
the frost king, with his baneful kies,
and well forcetalled their fate.

Hydrangia, on her telegraph,
A burried signal traced
of treason dark, that fain would lay
Bright Summer's region waste;
Then quick the proud exotic peers
In consternation fled,
and refuge in their green-house so
Before the day of dread.

The Vine that o'er my casement climbed, And clustered day by day. I count its leaflets every morn; See how it fades away! And as they, withering oneby one, Forsake their parent tree, I call each sear and yellow leaf A buried friend to me.

Put on thy mourning, said my soul,
And with a tearful eye,
Walk softly mid the many graves
Where thy companions lie;
De Violet, like a loving babe,
When the vernal suns were new,
Usta met thee with a soft blue eye,
And lip all bathed in dew;

The Lily as a timid bride,
While summer suns were fair,
That put her soosy hand in mine,
To bless thee for thy care;
The trim and proud Anemone;
The Daisy from the vale;
The porple lila tow'ring high.
To guard its sister pale;

To guard its sister pue;

But freend Resc—' where are they now
But from the rifled bower

There cames a voice—' Take heed to not
Thine own receding hour;
And let the strange and silver hair,
That o'er thy temple strays,
Be as a monitor to tell

The Autumn of thy days."

# SABBATH MORNING.

SABBATH MORNING.

BY F. BUCKINGHAM GRAHAM.
How beautiful the morning dawns!
How calmly wanes the night!
And sloping hills and grassy lawns
Are tinged with rays of light!
And dew-drope glitter soft, like pea.
[Mid a fair maiden's floating curls.

Hushed is the reveller's rude song,
And shepherd's roundelsy,
And flocks and herds move slow along,
As conscions of the day,
And 'mid the boughts the soft wind stirs,
Warble the woodland choristers.

And every brooklet gliding by, And torrent bounding free, Chants to the Power Supreme on high, A Subbath melody; And ere the lark unfolds his wings A morning hymn he sweetly sings.

Who would not rest on such a more From labor and from care, Must be indeed a child forlorn, Unused to praise and prayer; Blest day! most holy of the seven! Thy sacred prototype is heaven!

# Miscellany.

From Godey's Lady's Book.
A STRAY FRAGMENT.

A STRAY PRAGMENT.
BY DB. 10018 C. M'CABE.
k how not, indeed, if the spirits of the body
return to earth. We cannot asy that 'the
er who watched o'er our childhood,' and
e eye was fired so kindly and so sweetly
us, as she closed it in death, is permitted to
us, as she closed it in death, is permitted to
around our putway in spirit, and guard
outsteps from error and orime.
eannot assert that the infant, whose rosy
see annot assert that the infant, whose rosy
see that the spirit of the
state of the spirit of the
state of the spirit of the
interest of the spirit of the
contradict that beautiful theory of
cinetis, that the loying dead return to watch

with the man and t

Was it the clime of a tipe bell,

When the clime of a tipe bell,

That is waited on the belt, in mellow and clear,

That is waited on the belt, in mellow and clear,

That is waited on the belt, in mellow and clear,

That is waited on the belt, in mellow and clear,

And the moon and the first rew watching the deep,

She depensible he interpright,

White he beltman listen and ablue his or,

To calculate mount and counter from the clear

Are set to words: as they deat they say,

"Thating wany I pushes way, its

Wholesale and Retail Boot and Shoc Store, HALLOWELL, MAINE.

# PAUL STICKNEY

ithfully done.

JOSIAH PERHAM, Jr., Agent.
East Wilton, June, 1842.

48tf

Astonishing News!!!
THE TIME HAS COME, when Consumpting be classed with the curable diseases.
The HUNGARIAN BALSAM OF LIFE, dowered by Dr. Buchan of London, (England) the most wonderful curvitude of the consumption of the

The LMOARY CONSUMPTIO

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